The TAHRIK-i-JADID

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Editor :

Naseem Saifi

Hazrat Khalifatul Masih III conversing with the Editor of Monthly Tahrik-i-Jadid on the occasion of the inauguration of the Fazl-i-Omar Darsul-Quran Class at the Masjid Mubarak on the 22nd of July 1972.

فضل عمر درس القرآن کلاس کے افتتاح کے موقع پر سیدنا حضرت خلیفۃ المسیح الثالث ایدہ اللہ بنصرہ العزیز مدیر ماھنامہ تحریک جدید سے گفتگو فرما رہے ہیں

بسم الله الرحمن الرحيم

MONTHLY

Tahrik-i-Jadid

RABWAH

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Malfoozat (*The word 'Malfoozat' means 'Discourses' and in our terminology it has come to mean a record of what the Promised Messiah peace be on him, said orally to his disciples.*)

Real Happiness

The Promised Messiah, peace and blessings of God be upon him, says, "Show mercy to yourself and do not follow the people who have broken off their relationship with God and have put the whole of their trust in material means so much so that they do not utter the words 'Insha Allah' to seek strength from God. May God open your eyes so that you may realise that the mainstay of your plans is none but your God. If the mainstay falls how can the smaller supports stay with the roof. It cannot be. These smaller supports will instantaneously fall down and they may even become the cause of a number of deaths. Like wise your plans cannot succeed without the help of God. If you will not ask Him for help and if you will not make it a principle of your life that you should always ask Him for help you will never achieve success and you will pass away from this world with great regret. Never you think as to why the other nations (those who do not make God their mainstay) are making progress in the world. The answer is that since they have abandoned God, they have been given a test of this world. Sometimes God tests the people in this way that those who abandon him and get themselves involved in the intoxication and the pleasures of this world and they really want the pleasures of this world the doors (of the pleasures) of this world are opened for them and as for religion they become destitute and bare bodied and such people reach the point of death in their worldly thoughts and are then thrown into the eternal hell. And sometimes He tests the people in another way and that is that the person is not granted anything in this world. This test is not so dangerous as the previous one, for the one who is given the previous test is a proud person. However both the types are under the wrath of God. The Fountain head of all the bliss is God and when these people are unaware of and away from this everliving and ever sustaining God, and they are turning away from Him, how can they achieve real happiness.

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FROM HAZRAT'S TALKS

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Hazrat Khalifatul Masih III, while at Abbotabad, remarked that the huge responsibility of spreading the message of Islam in all the four corners of the world has been placed on our shoulders and we are always pondering over the ways and means of executing this task to the best of our abilities. "Everyone of us should endeavour every way he can to achieve the objective," he said. "God has graciously granted the Jamaat great and good news in connection with their efforts and we are sure that all these things will come to pass, at their appointed time. The results are always in the hands of God and they should be left to Him. We should perform our own duty with all the sincerity at our command and do all that lies in our power."

Talking about the aims and objects of the Ahmadiyya Jamaat, Hazrat said. "One of the aims of the founding of the Jamaat is that we should love mankind and show sympathy to everyone in the light of the teachings of Islam and this love and sympathy should not know any discrimination, of colour, race or religion. We should extend this love to every one in the world, whoever he might be and of what ever colour, race or religion. Our Jamaat has given a practical demonstration of it in the great continent of Africa and has thus revived the memories of the early stages of Islam. Our African friends who have been exploited by the Christians for a long time, and have been hated all along have now found a new and a more pleasant life through the real and true teachings of Islam. They are now proud of themselves. A non-Ahmadi friend in Sierra Leone who was once a Vice Prime Minister said to me at a Reception that in the early days of this century, they were ashamed of being Muslims and they could not raise their heads in the presence of others (christians) but Ahmadiyya Jamaat had done a great favour by proving the truth of Islam through arguments and by silencing the opponents on this front. He further said that they were now proud of their religion."

Huzur further remarked that it was no small a task to preach Islam and to publish and spread the Holy Quran in the whole world. It requires that according to the verse :—

لعلك باخع نفسك الا يكونوا

مومنين

We should have a sincere desire to guide mankind. It also requires a strong and self sacrificing organisation and above all it requires heavenly guidance.

Once a few graduates of the Al-Azhar University went to Sierra Leone ; they were prompted to do so by our preaching activities. But they wanted to live a comfortable life and they did not find their new place of action as comfortable as they thought it would be. Within a short time, they had to leave Sierra Leone and all their thoughts for Islam and sympathy for it vanished The people of Sierra Leone did not even have a chance to look at them before they returned to Egypt. Likewise a Tablighi Jamaat of Pakistan thought of preaching Islam and so some of its members reached America to do the job. There they started their work very vigorously and made some speeches on the "Life of Jesus." Some of our new converts met them and told them that it was with great difficulty that they had got rid of the shackles of Christianity and started

acting on the life—giving teachings of Islam. But now they (the Members of the Tablighi Jamaat) had come over to their country to prove that Christianity and not Islam was the true religion. How could it be called a service to Islam. The fact is that now it is through Ahmadiyyat that Islam is going to dominate the world. The Promised Messiah, peace be on him, has provided all kinds of proofs, miracles and signs showing the efficacy of the prayer. All these things are like weapons in our hands and these are the very weapons with which we are making all the efforts we can to see Islam supreme in the world. None can successfully oppose us in this matter."

Talking about the Holy Quran, Huzur said that it is a great book which contains truth and wisdom and teachings about all the aspects of our life. He said it is our duty not to leave it like a deserted thing, rather act upon it sincerely and seriously. We should try to establish the grandeur of the Holy Quran in the hearts of the people and fill the homes with its light and bliss.

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On the 7th of May, Hazrat Khalifatul Masih III awarded prizes to the best players of Badminton. The function was held at the end of the Badminton tournament arranged by the Majlis-i-Sihhat. Referring to the Loud Speakers fixed in the Aiwan-i-Mahmud (where the function had been arranged) Huzur remarked that they were too big for the size of the Hall and instructed the Khuddamul Ahmadiyya to replace them with smaller ones which would certainly not cost much. He further said that one of the ways that wealth could be preserved was not to waste it.

As for the game of Badminton that he had witnessed, he told the audience that it had two aspects which were very conspicuous. One, the tradition of the Jamaat in connection with the discipline and dignified way of doing things. So far as the maintenance of dignity is concerned, he reminded the audience that the Prayer presented a perfect example of it. People are not allowed to run to join the prayer nor should they jump over others to reach the first or the second row This characteristic has been displayed in an admirable way.

The second aspect is the standard of the game and that has been very low. He invited the attention of the authorities to this fact and exhorted them to call the best players of every game to Rabwah and let Rabwah youth witness their game and improve their own. "We can't say", Huzur siad, "as to when the best players of the world will pay attention to us, but at least we can invite the best players of Pakistan. It will not cost much. And their coming here is not an impossibility. There was a time when, in order to save them from some unprecedented difficulties, the All Pakistan Badminton Association appointed me as their President. And I helped them in this position for many years. I know it for certain that our Pakistan players are fairly good at the game but the difference between today's players is very conspicuous. Everyone of us, old and young, must remember that we have not been created to be left behind. Whatever we do, the standard must be very high. Of course the law for topping the list cannot be ignored and if we violate this law we can never go ahead of others. That law is that the talents that we have been granted by God should be used to their full capacity and we should always try to improve upon them. Instead of being proud of what we can do, we should seek the help of God."

Huzur asked the players to make a pledge that they would try to

improve their game.

Talking about discipline in the games (and elsewhere too) he remarked that some people felt that they could tear discipline into shreds and yet they could go on making progress. But this is quite against the Law of God. He further said, "our aim, and the aim of our life is in fact centred round understanding the law of God and that we should increase in God realisation. We should mould our lives according to this Law and if we did that we would find that there is no disorderliness in the creation of God and there is no disturbance whatsoever. We will find that all the things help one another and become the cause of one another's improvement.

Exercise, he said. it must be remembered, is not only for pleasure (the momentary pleasure that is gained while we are taking exercise); it produces much more significant results. It improves health, and good health is most essential for keeping the condition of the heart in good state. It also helps us remove many poisonous elements from our bodies.

Huzur cited an incident of his own experience. He said that once Hazrat Muslih Maud, may God be pleased with him, appointed him as the Headmaster of T. I. High School. He was surprised as to what could be the object of this appointment. He pondered over the matter and thought of a thing or two and set about doing what he felt he was expected to do. He was told that some of the students of the School were wasting their time after the Isha Prayer by engaging themselves in gossiping and loitering. In order to check them from this bad habit, he thought of making programmes for them to take exercise between Asr and Maghrib prayers. He told them to be running during that period. This exercise of running used to make them so tired that they could not sit up after the Isha prayer for gossips and of course the question of loitering did not arise at all.

Talking about P. T (physical training) he said that it encouraged the spirit of togetherness and this togetherness is in fact a manifestation of the beauty of God. We observe the same thing in the mosque when people are praying congregational prayer. Taking exercise together, he said, manifests the beauty of God.

In the end he prayed to the Almighty Allah that everybody may be enabled to observe His beauty and then according to the will of God he may enlighten himself with this beauty of the Almighty Allah.

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T. I. High School

The Headmaster of the T. I. High School, has announced that the pass percentage of the students who appeared for the Matriculation examination, of his School, has been declared to be 94.5 percent. One hundred and nine out of 114 Science students have secured success while 43 out of 47 of the Arts Student have secured passes in the examination. Subjectwise the result of English and Arabic is 100 percent while Mathematics and Urdu had 99.1 percent.

The student who topped the list in the School secured 736 marks. It is hoped that eight students will be offered Scholarship by the Government on merit basis.

Jamia Ahmadiyya

Have you been declared successful in the Matriculation Examination ? And do you want to dedicate your life for the service of Islam ? If the answer is in the affirmative, please write to the Vakilud Diwan, Tahrik-i Jadid, Rabwah asking him to be admitted to the Jamia Ahmadiyya, where the students are given a thorough education and training to become Missionaries of Islam. The admission will start on the 12th of September and continue for a period of ten days after that.

The students will be interviewed at the office of Vakilud-Diwan at 7 a.m. daily. Those who have passed F.A., B.A. or M.A. may also apply for admission. Personal contact may be made with Vakilut Ta'lim or the Principal of the Jamia Ahmadiyya.

It must be remembered that this is the Age of Islam and all those who serve this noble religion, one way or the other, are the people ushering a new era of peace and prosperity which God has promised to those who follow the teachings of Islam strictly and sincerely. Come and be one of them. God bless you and all of us. Amen.

Evil Customs

Speaking to the delegates of the Majlis-i-Shoora (1972) Hazrat Khalifatul Masih III on the subject of evil customs said, "These low desires, bad habits, evil thoughts and undesirable customs are all connected with one and the same family (category) and the way one can save oneself from them is that one should follow the straight path. The origin of undesirable customs is mental contradiction and we can act against it from the point of view of intellect and also from the Islamic point of view. The community must keep itself free from these customs. God willing I hope to place a detailed programme on this topic, before the Jamaat."

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NOTES & COMMENTS

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An Address

The Principal of the Ahmadiyya Secondary School, Bo, Sierraleone, presented the following Address to Hazrat Khalifatul Masih III when he visited the School on 11th May 1970. Though it has reached us late, it is being published for the purpose of keepings record of it :

Most beloved Master and Imam

I feel greatly privileged this day to welcome you to this school on behalf of the Proprietors, Governors, Staff and Students of the school. It is indeed a great day for the school and for us all when The Holiest of the Holy men, The Promised grandson of the Promised Messiah, the Caliph of the day, the Hope of the oppressed and the distressed comes from 7000 miles to bless us and to the nation at large. The day shall go deep into the annals of the school and shall always be remembered with respect and gratitude.

I will now seize the opportunity to give a brief account of the school's life and progress. It was in the year 1960 when the school was set up with as little as 31 students and 3 teachers under the benign Principalship of Alhaj Maulvi N. D. Ahmad who toiled and laboured day and night to look after the tender seedling which, by the grace of Allah, is a fully grown up tree now. Today our heads bow down before the Almighty when we find that this institution is next to none in this country. So far about 1700 students drank deep at this source of learning - from Sierra Leone, Liberia Guinea and The Gambia. Our fully equipped science laboratories and effective instructions in the respective subjects and the teachings of Islamic Religious Knowledge as a compulsory subject upto the G.C.E. 'O' Level and the facilities of the Boarding House are the distinctive features which attract the students from the above mentioned countries ; and there is hardly a mail-bag which fails to receive the applications for admission everyday. Our boys in the field of sports and games have always added to the fame of the school. We are presently holding the national trophies of football and softball.

The students and staff were encouraged by the visits of many high personalities. The long list includes the Governor General, the Prime Minister, Ministers, our worthy Director of the Foreign Missions, Sahibzada Mirza Mubarak Ahmad, ambassadors, educationists, Doctors and others.

Our Most beloved Imam !

We are not unaware of our own short-comings, weakenesses, drawbacks and limitations ; but I'll do injustice to the Institution and to my dear students if I fail to translate the feelings of the public here in Bo. Recently after a march past of the school children on the Independence Day (27th April) our boys gave such a wonderful performance of self-discipline and character-building that we received felicitation and congratulations from the top officials to the common man in the town.

An elderly man said :

"If all the schools follow the pattern of Ahmadiyya, we can sleep peacefully at nights with the hope that our coming generation is safe".

(*Continued on page* 19)

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(Maulana J. R Rafiq's following letter was recently published in the East African Standard).

Defensive wars and Slavery

East African Standard (Daily)

Mr. B.M Otieno's letter must not go unchallenged. It is regrettable that he tells us the Queen is not a spiritual leader.

He should know Henry VIII (1491-1547) became the first Head of the Church of England. Since then, every king or Queen of England has been the Head of the Church of England with, of course, the exception of Mary.

From his letter, it appears that Mr. Otieno has tried to distort the teaching of the Quran concerning Jihad, which means defensive wars. The Holy Quran says :

"And fight in the way of God against those who fight you, but do not transgress. Surely, God loves not the transgressors. And if they incline towards peace incline you also towards it, and put your trust in God, Surely, God is all-hearing, all-knowing. And if they seek to deceive you, then surely God is sufficient for you" (VIII 62, 63).

This adequately reflects that Islamic wars were necessarily defensive. Even in these defensive wars, Muslims were not allowed to inflict any atrocities upon the enemy. Any offer of peace treaties from the enemy must be accepted by the Muslims. But What Mr. Otieno's Holy Bible teaches can be understood from the following :-

"And when the Lord thy God shall deliver them (the enemy) before thee, thou shalt smite them and utterly destroy them ; thou shalt make no covenant with them, nor show any mercy to them". (Deut. VII : 2).

One should not be deceived by the teaching of Jesus which prefers to turn the other cheek. This was just because he was in a state of utter helplessness. His actual intention seems to be evident from his saying :—

Think not that I am come to send peace on earth. I came not to send peace, but a sword." (Matt. X: 34).

Again, He instructed His followers : "He that hath no sword, let him sell his garment, and buy one" (Luke XXII : 36).

This was, perhaps, for self-defence which is *Jihad* in Quranic terminology.

Turning to slavery, I would simply wish to draw Mr. Otieno's attention to the following verses of the Holy Bible :

And if a man smite his servant (slave) or his maid (binds-woman), with a rod, and he die under his hand ; he shall surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished : for he is his money"
(Exodus XXI : 20, 21).

Not only has slavery not been denounced in the Bible, but also the owner of a slave is allowed to beat the slave to death—only that slave should not die at the time of beating ; he should die a day or two later. The reason is that the slave is the property of the *bwana mkubwa* !

But the Quran unequivocally denounces the slavery. Read these inspiring verses :

"Does he think that one has power over him? He says 'I have wasted enormous wealth' Does he think that no one sees him? Have We not given him two eyes, and a tongue and two lips? And We have pointed out to him two highways of good and evil. But he attempted not the steep ascent. And what should make thee know what the steep ascent is? It is the freeing of a slave" 90 : 6-14).

Jamil R. Rafiq

Nairobi, Aug. 2, 1972

European Missions' News

July 1972

U.K. : The Imam and his Deputy called on the Ambassador of China and presented him with a copy of the Holy Quran. Eight speeches on Islam were made in different Rotary Clubs. Four Jama'ats were visited. Two meetings of the Study Circle and four Tabligh meetings were held. 25 speakers participated in annual declamation contest, in English and Urdu organised at the Mosque. The annual gathering of the U.K. Khuddam was attended by 200, including delegates from Denmark, Gambia and W. Germany.

Spain : Ahmadiyya Bulletin, containing extracts from the H. Quran, Hadith, Malfoozat and article by Mr. Zafar was published. 1,000 copies of a handbill on the advent of the Promised Messiah (peace be upon him) were also prepared. Nikah of a Pakistani was performed and Islam was preached to the relatives of the Spanish bride. Literature was sent to many a prominent person. Islam was also preached at the weekly Rastro perfumes stall.

Sweden : A meeting was held at Oslo, which was also addressed by Imam Masud Ahmad. Aktiv Islam was published "Rights of Women", a 32 pages booklet, written by Mrs. Qanita Sadiqa w/o of Mr. Abdurrauf Khan in Swedish, has been printed. Mr. Khalid Saifullah Khan, Engineer, devoted a week to the service of the Faith, under Waqf Aridhy Scheme and was sent to Goteborg, where he distributed literature preached Islam to people on the roads and wrote letters to schools. His programme included besides Tahajjud and Tabligh, physical exercise. Mr. Abdul Latif Khan also participated in Tabligh and distribution of literature.

Switzerland : The Imam visited Regensdorf Jama'at. He visited the President of Schlieren Jamaa't, who was admitted to hospital. Earnest prayers for his complete recovery are requested. Three Ahmadis had lessons. A tapercecord of the Prayer was prepared for another. Das Dritte Leben, a new publication, contains a chapter on Islam, which was prepared with the assistance of the Zurich Mission. A public meeting held under the auspices of the priests of two villages in Italy, was addressed by the Imam. Two joined the Movement ; alhamdolillah.

Zurich, 10.8.1351/1972

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What is the Definition of a Musalman

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An Editorial note of the YAQEEN—Internotional of June 22, 1972 is reproduced below.

In a recent Session held by the National Assembly of Pakistan, it was questioned as to what was the definition of a 'Musalman'. In other words, what is a true musalman ?

There was considerable discussion among the esteemed members of the Assembly on this point However, it is a matter of extreme regret that Nation could not receive the correct definition of musalman, although this is easily done in a few simple words : a musalman is the one who recites Kalima (*Laa-ila-ha il-lal-laah Mu-ham-ma-dur-Ra-soo-lul-laah*) with acceptance ! However, the knowledge of Kalima and its recitation is quite inadequate. It should be remembered that so far as concerns 'acceptance' its standard is the same as set out by Syedna Abu Bakr : he accepted it and practised it. It would not be out of place to cite an example from his esteemed life.

After the demise of the Holy Prophet, some tribes declined to pay Zakat, when Hazrat Abu Bakr was the rightful heir of the Prophet and the first Caliph. He immediately declared jehad against the tribes that had delcined to pay Zakat. At this stage, Hazrat Omar intervened and endeavoured to dissuade Hazrat Abu Bakr, saying : Will you raise your sword in jehad against those who recite the kalima ! Hazrat Abu Bakr said : O' Omar ! You were very adamant and strict when you were a pagan. Have you become lax after having embraced Islam ? I swear by God that such of those who during the era of the Holy Prophet, gave only a rope which served no more than to tie the leg of their camel, if they have reservation in giving even that piece of rope in Zakat, then I shall have no hesitation in declaring jehad on them ! Consequently Hazrat Omar, duly impressed as he was by the reasoning of Hazrat Abu Bakr, also joined the jehad.

But when Hazrat Abu Bakr climbing the horse was about to set foot on his expedition, Hazrat Ali held the reins of the horse and pleaded : 'O Caliph of the Prophet, may Allah protect you from all hazards ! Please dismount, for should anything happen to you, I swear by Allah, the entire Islamic fabric would be destroyed. Consequently, Hazrat Khalid Bin Waleed was deputed on expedition, who successfully subdued the tribes that had declined to pay Zakat.

It is obvious from this event the acceptance of the Kalima in the true spirit amounts to the acceptance of all the tenets of Islam. For, when you recite the Kalima, you automatically accept to discharge all the obligations incumbent on you under Islam. Also this prevents you from denying anyone of the tenets, or any part thereof, for if you do, it tantamounts to the denial of the Kalima itself.

All this leads to the one inevitable conclusion : The definition of a Musalman is that who recites Kalima with heart-felt acceptance.

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SIRATUN-NABI

The Pakistan News published by the High Comission of Pakistan—Ghana says:

Mehfil-e-Milad was held at the Embassy of Pakistan in Accra on Thursday, April 27 to celebrate the birthday of the Holy Prophet, peace be upon him, in a manner commensurate with the significance of the day.

The largely attended gathering of Pakistani community in Ghana was addressed by Alhaj Maulvi A U. Kaleem Ameer of Ahamadiyya Movement, who spoke on the life and teachings of the Prophet, peace be upon him

"The anniversary of the birth of the Holy Prophet Mohammad (peace and blessings of God be upon him) has always been an occasion of rejoicing and thanksgiving to God, for the Holy Prophet received universal homage either as the Seal of the Prophets or man of genius communing with the primal reality of things making manifest great values of life. It is joy and good cheer to the faithful to be able to feel and that these values can sustain them through the endless change and counterchange of concepts and perspectives in which science and technology seem continually to be jostling our rules of intelligibility.

In the world of today which is shattered into pieces and is running towards another world war, we should think of the greatest lover of peace, the Holy Prophet and let everybody know how he brought chaotic Arabia to a peaceful state of life, and what principles he had laid for the establishment of the lasting peace. In the world of today which is hankering after more of knowledge, let us tell the world what the Holy Prophet thought of knowledge and how much stress did he lay on the acquisition of knowledge. In the world of today wherein family stability is going to pieces let us talk of the Holy Prophet and show to the world what he said and did in this respect. In the world of today which is fast losing sense of value for good morals let us tell the people what moral meant to the Holy Prophet and how did he inculcate them in himself and in others. In the world of today where stories like those of little Rock, complications of Civil Rights like those of United States and problems of discriminatory legislation like those of South Africa and Rhodesia, let us present the Holy Prophet Mohammad who brought the racial pride of the Arabs to the dust, through whose teachings the distinction between Arabs and non-Arabs similar to what existed elsewhere between Jews and Gentiles, Croobs and Barbarians was brutally divested of the halo of hoary antiquity.

In short, in the world of today, we should look at the Holy Prophet and from his life and teachings, we should get the guidance to live a better life and leave a better world behind us.

Today the faith the Holy Prophet Mohammad (peace and blessings of God be upon Him) revealed claims the allegiance of more than eight hundred million souls, but his principles and precepts are no longer followed with the courage and devotion that once made the Muslims the deliverers of mankind. Hence, the best way to celebrate the birth anniversary of this greatest benefactor of humanity is to recount his life and teachings, recall his noble qualities and make them our guides in the very phases of our lives. It is then and then alone that Muslims could have their lost heritage and regain their past

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glory.

The Holy Prophet Mohammad (peace and blessings of God be upon him) was born at Mecca on 20th April, 571 A D. His father ABDULLAH died before his birth and his mother AMINA breathed her last when he was only six years old. His grandfather ABDUL MUTTALIB first took him under his protection and on his death he was committed to the charge of his uncle ABU TALIB. At the age of twelve he went with hia uncle on a business trip to Syria and during this tour he visited Jerah, Amman and other places.

Sir William Muir in his 'Life of Mohammad' says :

"Our authorities all agree in ascribing to the Youth of Mohammad a modesty of deportment and purity of manners rare among the people of Mecca..... Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself, and the pondering of his hearts no doubt supplied occupation of leisure hours spent by others of lower stamp in rude sport and profigacy. The fair character and honourable bearing of his fellow citizens: and he received the title, by common consent, of Al-Amin "the Faithful"

Soon after his raturn from Syria the Holy Prophet Mohammad entered the service of a rich widow, Khadijah, as her mercantile agent to Syria. He performed his duties so well that she offered to marry him. At the age of 25 he married Khadijah who was then forty years of age. Having married a rich wife any oter man in his place would have led a life of luxury and idleness, but the Holy Prophet Mohammad spent his time in the service of his people and country, and in deep meditation in the cave of Mount Hira.

At the age of forty he recieved the first message from God calling on him to fulfil the task that Almighty power was directing to undertake. His first converts were his wife and his cousin Ali, his freed man ZAID, his friend ABU-BAKR and a few others.

"It is strongly corroborative" says Sir William Muir "of Mohammed's sincerity that the earliest converts to Islam were not only of upright character, but his own bosom friends and people of his household; who, intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which even more or less exist between the profession of the hypocritical deceiver abroad and his actions at home".

The Holy Prophet Mohammad (p.b.o.h.) preached the unity of God and brotherhood of mankind. He thus threatened the worship of idols which was very common in Mecca, and he was therefore regarded an enemy by the priestly class which held a tremendous sway over the superstitious and ignorant mass of the people.

"The Qureish had vested interests in the old worship; and their prestige was involved in its maintenance. The Holy Prophet had thus to contend not only with the heathenism of his city sanctified by ages of observance and belief but also with the opposition of the oligarchy which ruled its destinies; and with whom like the generality of the people, superstition was allied to great scepticism." (Spirit of Islam by AMIR ALI pp. 22).

Undaunted by opposition he preached his message and worked steadily on. "The hostile Qureish stopped the Prophet from offering his prayer at the Ka'aba; they pursued him wherever he went, they covered him and his disciples with dirt and filth when engaged in their devotions. They incited the children and bad characters of the town to follow and insult him. They scattered thorns in the places

which he frequented for devotion and meditations.

As the Holy Prophet Mohammad (p.b.o.h.) by his sublime devotion and example succeeded in getting converts to his new faith, the hostility of the Qureish increased and they put his followers to horrible tortures. The followers of the Holy Prophet were exposed to the burning heat of the desert on the schorching sand and whom reduced to the last extremity by thirst they were offered the alternative of either re-cantation or death.

The Holy Prophet was an eye witness to the tortures of some of his followers. Unable to see their sufferings he asked some of his followers to go to Absyssinia—the present Ethiopia, and seek the protection of the Christian King there which they did. The Qureish sent a deputation to the king asking for surrender of these men.

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The Negus sent for the exiles, and inquired of them, What is this religion for which you have abandoned your former faith and adopted neither mine nor that of any other people ?' Jaffar, son of Abu-Talib, and brother of Ali, acting as spokesman for the fugitives, spoke thus : 'O king we were plunged in the depth of ignorance and barbarism : we ate dead bodies, we adored idols, we lived in unchastity and we spoke abominations ; we disregarded every feeling of humanity, and the duty of hospitality and neighbourhood ; we knew no law but that of the strong when God raised among us a man, of whose birth, truthfulness, honesty and purity we were aware, and he called us to the unity of God, and taught us not to associate anything with Him, he forbade us the worship of idols ; and enjoined us to speak the truth, to be faithfull to our trusts to be merciful and to regard the rights of neighbours, he forbade us to speak evil of women, or to eat the substance of orphans ; he ordered us to fly from vices and to abstain from evil, to offer prayers ; to render alms, to observe the fast. We have believed in him, we have accepted his teachings and his injunctions to worship God, and not to associate anything with Him. For this reason our people have risen against us, and have persecuted us in order to make us forego the worship of God and return to the worship of idols of wood and stones and other abnominations. They have tortured us and injured us, until finding no safety among them, we have come to thy country, and hope thou will protect us from their oppression." The king refused to deliver them up.

"Like the Pharisees tempting Jesus, the Qureish came to Mohammad with temptations of worldly honour aggrandisement, to draw him from the path of duty but he refused." (The spirit of Islam by Amir Ali p. 22)

Then the Quresh approached Abu Talib to dissuade the Prophet from his Message. To this the Prophet replied :

"Though they set the sun on my right hand and the moon on my left, to persuade me, yet while God bids me, I will not renounce my purpose." (Apology for Mohammad by Godfre Higgins. Introduction XVII).

Being thus disappointed they resorted to extreme measures and determined to cut off the family of Hashimites to which the Prophet belonged from the rest of the tribes.

"The ban was put rigorously in force. Mohammad and his party found themselves cut off from all supply of corn and other necessaries of life. For three years they lay under the ban, shut up in the ravine. Only at the pilgrimage time, when all violence was sacrilege, could Mohammed come forth and address the pilgrims on the subject of his message. It seemed as if they

must all perish, their stores were almost gone, and the cries of starving children could be heard outside."

"At last the manly bearing of Mohammad under such severe trial and in the face of all discouragement and his constant success among those of his clans who were shut up with him shamed the Qureish, and they allowed the prisoners to come forth and mix more with the rest of the world." (Godfrey Higgins: Apology for Mohammad XVIII—XIX

At last the Qureish tried to murder the Prophet but he escaped to Medina (622-D.) This was the flight to Medina from which the Muslim Era begins.

It will not be out of place to give a brief survey of the career of the Prophet at Mecca in the words of Sir; William Muir from his book the "LIFE OF MOHAMMAD". He says:-

"Few and simple as were the precepts of Mohammad up to this time, his teaching had wrought a marvellous and mighty work. Never since the days when primitive Christianity start led the world from its sleep and waged mortal combat with heathenism, had men seen the live arousing of spiritual life and faith, suffered sacrifice and took joyfully the spoiling of good for conscience' sake".

Add to it what another scholar Mr. Godfrey Higgins in his book Apology for Mohammad, Introduction pp XXXIV to XXXVII.

"Thirteen years before the Hijra, Mecca, lay lifeless in this debased state. What a change had those thirteen years now produced! A band of several hundred persons had rejected idolatry, adopted worship of One God, and surrendered themselves implicitly to the guidance of what they believed a Revelation from Him; praying to the Almighty with frequency and fervour, looking for pardon through His Mercy, and striving to follow after good works alms-giving, purity and justice. They now lived under a constant sense of the omnipotent power of God, and His providential care over the minute of their concerns. In all the gifts of nature in every relation of life, at each turn of their affairs, individual or public, they saw His hand, and above all, the new existence in which they exulted was regarded as the mark of His special grace; while the unbelief of their fellow-citizens was the hardening stamp of reprobation Mohammad was the minister of life to them, the source under God of their new-born hopes and to him they yielded and implicit submission." (Mr. Godfrey Higgins: Apology for Mohammad Introduction pp. XXXIV-XXXVII). With the departure of the Prophet for Medina, the Meccans redoubled their efforts to exterminate the new religion and hatched various conspiracies and incited Arab tribes to war against Islam. These combined forces made various assaults on Medina, and the Holy Prophet in self defence successfully beat off their attacks In those battles several prisoners were taken and as regard their treatment it is well described by Sir William Muir. He says:

"In pursuance of Mohammad's commands the citizens of Medina, and such of the refugees as possessed houses received the prisoners, and treated them with much consideration. Blessings be on the men of Medina! said one of these prisoners in late days; they made us ride, while they themselves walked, they gave us wheaten bread to eat when there was little of it, contenting themselves with dates (Sir William Muir: Life of Mohammad p. 233).

Can history show another instance like this even in these days of "civilization ?"

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After some years the Holy Prophet Mohammad (P. B. O. H.) returned to Mecca, this time as a master and

ruler without the least bloodshed. He who had been most inhumanly persecuted, hunted and driven into exile with a price put upon his head, now came back and had the whole city at his mercy. But in this hour of triumph all the inequities and sufferings and tortures which he and his followers had suffered were forgotten and with the exception of four he pardoned every one. And Lane Pools has described this unparalleled event in world history thus:-

"But what is this? Is there no blood in the streets? Where are the bodies of the thousand that have been butchered? Facts are hard things; and it is a fact that the day of Mohammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Qureish all the years of sorrow and cruel scorn they had inflicted on him; he gave an amnesty to the whole population of Mecca Four criminals whom justice condemned, made up Mohammed's proscription list when he entered as a conqueror the city of his bitterst enemies. The army followed his example, and entered quietly and peaceably, no house was robbed, no woman insulted.

"It was thus that Mohammad entered again his native city. Through all the annals of conquest, there is no triumphant entry like unto this one". (Lane Poole Quoted in introduction to Higgins' Apology for Mohammed pp. XXXI)

The Holy Prophet Mohammad's wife Ayesha, when questioned about the Prophet's morals and manner says, "The morals of the Holy Quran were the morals of the Holy Prophet". It means he was the same in word and action. He believed in teaching more by example than by precepts. There is not a single ordinance or injunction from God that did not find complete manifestation in his own actioas.

No doubt we read homilies and sermons elsewhere, we find idealistic and unpractical morality and ethic, but we fail to find them in their own teachers. The Holy Prophet Mohammad (P. B. O. H.) is the only and noble exception, who practised rather than preached. His actions were the virtual translation of the Holy Book. How can the precepts and homilies that are not practised by their own teachers infused into others any enthusiasm or any acceptance? Surely we are not to be guided by those who only preached The actions of teachers far more than their words shauld entitle them to our allegiance.

Almost all the moralists seem to have laboured under two disadvantages. Firstly they did not pass through vicissitudes of life as did the Holy Prophet and, secondly, though they did their best, they could not complete the task before them. On the other hand, those who had such chances and who took full advantage of them, have left us a very meagre record, not the true narrative of the actual events. The Holy Prophet's then, is the unique personality of which both records and experience satisfy all that could be demanded of a real Prophet and a real man. In fact his whole life was an elegant and practical commentary on the Holy Quran.

Before I conclude I must say in the words of the Holy Founder of the Ahmadiyya Movement in Islam that :-

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"For mankind now, all over the surface of the earth, there is no Book except the Holy Quran: for the sons of man there is no Messenger and no Mediator except Mohammad, may peace and the blessings of God be upon him. So strive that you cherish the purest love for this Prophet of power and glory, giving no one else

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SALAT

Imam B. A. Rafiq

Of all the religious practices *Salat* is the outstanding experience for establishing a communion with the Maker. Centuries after centuries man has found the only open-door by means of his prayer to God. Prayer, if offered with true meakness, bestows solace and comfort to the human mind. It grants the genuine relief to the worried mind and lifts it up from its lowly state to the heights unsurpassed by anyone.

Salat or the prescribed prayer has been mentioned in the Holy Quran as a quality of a true believer:

> "This is a perfect Book, there is no doubt in it, it is a guidance for the righteous, who believe in the unseen and observe Prayer, and spend out of what We have provided for them". (2:3-4).

Prayer or Salat offered in the fullness of faith is heard and answered and is a means of the purification of one's soul and heart. It is through offering daily prayers with humility and sincerity that we rid ourselves of the bondage of sin and our hearts are purified. The Holy Quran mentions this distinctive feature of prayer by saying:

> "Recite that which has been revealed to you of the Book and keep up prayer, surely prayer, keeps one away from indecency and evil, and certainly the remembrance of Allah is the greatest virtue". (29 : 46)

Prayer is indeed a sure and well-tried prescription for the purity of heart and soul. It is through Salat alone that we are able to establish a living communion with Allah.

> "Surely those who follow the Book of Allah and observe Prayer and spend of what We have provided for them, secretly and in public, look for a bargain which will never fail; in order that He may give their full reward, and (even) increase them out of His bounty. He is, surely, Most Appreciating". (35:30-31).

Prayer according to the Holy Prophet Mohammad s. a. s. is the Miraj (union with, or losing oneself totally in the way of Allah) of the believers. It is the highest form of the worship of Allah.

The Holy Prophet s. a. s. is further reportad to have said:

> "Prayer brings the believer into communion with his Cherisher".

It should be clearly understood that no sincere prayer goes in vain. Because of our limited knowledge or short vision we are not sure of what is in store for us and what may in the end bring harm to us. In all circumstances we should put our complete faith in God after we have approached Him with our worry. Whatever good is there for us Allah will better look after our wishes. For Allah has an individual relationship with each of His servants and the acceptance of prayers depends largely on the quality of man's relationship with Him. The body and the mind are connected with each other. Each reflects and reacts upon the other. We see that when we are unhappy, sad tears tend to flow from our eyes, and when we are happy the body reacts in a smile on the face. Human mind cannot be separated from its body and vice versa. Thus Allah enjoins the believers to undergo various modes and postures during

their prayer so that their bodies should comply with their minds in showing their humbleness and surrender to Him.

Islam has combined all known symbols of humbleness and submission in one prayer. There are people who exhibit their humble nature by standing before their elders or by kneeling or by prostrating before them. They, thereby demonstrate their surrender symbolically. While in prayer a Muslim is in the presence of Almighty Allah which makes him stand in all humbleness before his Creator. He shows his submission to Allah not only by the utterance of the words of prayer but also by kneeling and prostrating bodily to Him.

A complete and rewarding prayer is only that in which both body and soul play their part. Humility is the essence of Islam. No prayer can be of any benefit to us unless it is offered with sincerity and all humbleness. Allah enjoins the believers :

"Successful indeed are the believers, who are humble in their prayers". (23 : 2-3).

The Holy Prophet s. a. s. has said :

"No servant of Allah shows humility, for the sake of Allah, but Allah also exalts him".

When we reflect on the creation of the universe and the law that governs it and the design and variety that please our eyes one naturally becomes convinced of the existence and greatness of Allah. This realisation brings humility in us. In our prayers we recite in the very beginning the chapter Fatiha of the Holy Quran in which the Divine attributes of Graciousness, Mercifulness and His Mastery over the Day of Judgement have been mentioned. This compared with the weaknness and helplessness of human beings reduces one immediately to humility.

There are five daily services that a Muslim has to attend. It may seem to some a little too much but when we realise the true value of payers and see its effect of purification on us, it naturally results in the realisation that time spent in it is much more beneficial than in other pursuits of life. Moreover the timings are such that we begin and end each day with spiritual communion with Allah. The Holy Prophet Mohammad s. a. s. is reported to have said that there can never remain any dirt on the body of a person who took a bath five times a day. So there could not be any spiritual dirt left on a soul who offers his prayers to Allah five times a day.

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and kind of preference over him, so that you be put down in heaven as those who have been saved. And very clearly bear in mind that salvation is not something that you will experience in the life after death. The real and true salvation is only that which shows its light in this very life.' 'Who is the saved ? Only he who maintains a firm faith that the living God is a reality, and that Mohammad, peace and the blessings of God be upon him, is the Mediator between Him and mankind ; that under the skies there is no one equal to him in rank and elevation : nor any book to rival the Holy Quran ; that for no one else did God wish that he should live for ever, but for this blessed Prophet He did so wish : that to keep him alive forever He laid the foundation for continuing the benefit of his Shariah and his spiritual blessings to the day of Resurrection".